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The Spirituality of Catholic Teachers in Implementing Multicultural Education in Indonesia

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Abstract
The spirituality of Catholic teachers is critical, considering that the Indonesian nation is rich in cultural, religious, ethnic, and racial diversity. If not managed, the diversity can lead to problems such as racism, radicalism, and others. This study aims to implement multicultural understanding among Catholic teachers by developing multicultural attitudes. This study uses library research by analysing previous works on Catholic teachers and multicultural education in Indonesia. The results show that many efforts have been implemented to enhance multicultural education in Indonesia. Furthermore, Catholic teachers are required to be professional in teaching and have a spirituality that was derived from the Catholic faith. This spirituality should always be developed and maintained by realizing Catholic teachers' status as pastoral agents, educators, apostles, and catechists. The formation of the multicultural character of Catholic teachers starts from inculcating multicultural values and fostering the Catholic faith for prospective Catholic teachers. Prospective Catholic teachers should be prepared to live and become the frontrunner in multicultural education by providing them with proper capacity in interreligious dialogue, comparative philosophy of religion, the study of local wisdom of Pancasila, and contextual theological studies. Prospective Catholic teachers are expected to encourage their future students' national characters to create an inclusive Indonesian society.

Keywords: *multicultural education, students, and the spirituality of Catholic religious education teachers.*

Spritualitas Guru Agama Katolik dalam Mewujudkan Pendidikan Multikultural di Indonesia

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Abstrak

Spiritualitas guru Katolik sangat penting, mengingat bangsa Indonesia kaya akan keragaman budaya, agama, suku, dan ras. Jika tidak dikelola, keragaman dapat menimbulkan masalah seperti rasisme, radikalisme, dan lain-lain. Penelitian ini bertujuan untuk mengimplementasikan pemahaman multikultural di kalangan guru Katolik dengan mengembangkan sikap multikultural. Penelitian ini menggunakan studi kepustakaan dengan menganalisis karya-karya sebelumnya tentang guru Katolik dan pendidikan multikultural di Indonesia. Hasil penelitian menunjukkan bahwa banyak upaya telah dilakukan untuk meningkatkan pendidikan multikultural di Indonesia. Selanjutnya, guru Katolik dituntut untuk profesional dalam mengajar dan memiliki spiritualitas yang bersumber dari iman Katolik. Spiritualitas ini harus selalu dikembangkan dan dipelihara dengan mewujudkan status guru Katolik sebagai agen pastoral, pendidik, rasul, dan katekis. Pembentukan karakter multikultural guru Katolik dimulai dari penanaman nilai-nilai multikultural dan pembinaan iman Katolik bagi calon guru Katolik. Calon guru Katolik harus dipersiapkan untuk hidup dan menjadi garda terdepan dalam pendidikan multikultural dengan membekali mereka dengan kapasitas yang memadai dalam dialog antaragama, filsafat perbandingan agama, kajian kearifan lokal Pancasila, dan kajian teologi kontekstual. Calon guru Katolik diharapkan dapat mendorong karakter kebangsaan siswa mereka untuk menciptakan masyarakat Indonesia yang inklusif.

Kata kunci: *pendidikan multikultural, murid dan spiritualitas guru pendidikan agama Katolik.*

INTRODUCTION

As a large nation, Indonesia has a rich cultural diversity that appears not only in elite cultures but also in the skills of Indonesian people. This wisdom is essentially a nation's asset that has lived and been lived for centuries by Indonesians. However, this rich diversity is often considered a threat to the country's integrity. The emergence of cultural fragmentation and differentiation that has occurred recently is usually because the response to diversity has become the arena for the dominance of the majority culture so that it is trapped in cultural monoculturalism. This is due to the lack of a comprehensive multicultural understanding. As a result, attitudes and behaviors that arise are often unsympathetic, so they are contrary to Pancasila values such as togetherness, courtesy, and cooperation.[1]

Facing this situation, the Indonesian Catholic Church is required to implement multicultural education in the country. It has indeed responded to this problem by providing content about diversity in its Senior High Schools.[2] However, the Catholic religious concept of multiculturalism often only stops at the knowledge that has not become part of the students' understanding and views. Therefore, a solid synergy is needed starting from the curriculum,

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[1] Eli Karliani, "Pembinaan Masyarakat Multikultural Dalam Meningkatkan Integrasi Bangsa [Multicultural Community Development in Improving National Integration]," *Jurnal Ilmiah Pendidikan Pancasila Dan Kewarganegaraan* 24, no. 2 (2011): 80–92, https://doi.org/10.17977/jppkn.v24i2.5488; Muhamad Arif, "Analisis Faktor Integrasi Sosio-Kultural-Historis pada Masyarakat Multikultural [Analysis of Socio-Cultural-Historical Integration Factors in Multicultural Societies]," *Sosio-Didaktika: Social Science Education Journal* 3, no. 2 (2016): 126–34, https://doi.org/10.15408/sd.v3i2.4374.

[2] Albert I. Ketut Deni Wijaya and Antonius Virdei Eresto Gaudiawan, "Dampak Pembelajaran Reflektif Bagi Calon Guru Agama Katolik Terhadap Panggilan Keguruan [the Impact of Reflective Learning for Prospective Catholic Religion Teachers on Teacher Calls]," *JPAK: Jurnal Pendidikan Agama Katolik* 20, no. 1 (2020): 101–12, https://doi.org/10.34150/jpak.v20i1.259.

teaching materials to extracurricular activities to emphasize the unity and integrity of the nation. People expect teachers to have professionalism in educating and sensitivity to national issues. It means that teachers are required not only to have skills in teaching but also to be creative in cultivating students' spirit of multiculturalism.

As educators, teachers play a significant role in carrying out multicultural education. Therefore, Catholic teachers need to be professional and skilled in transferring a collection of knowledge to students. Besides, they also make the Gospel of Christ the basis and source in developing students' character to become human beings who have a complete and responsible personalities.[3] Catholic teachers must have a Christian spirituality from Christ, the true Master who served and taught all people indiscriminately to achieve this incredible goal.[4] In this spirit, a Catholic teacher will be more flexible, open to cultural pluralism, and has a broad horizon of the Indonesian nation. Therefore, prospective Catholic religious teachers need to be carefully educated about and prepared for the proper and correct teachings of the Catholic faith to educate young people creatively in accordance with the authentic Indonesian context.

Previous studies on the role of Catholic teachers focus on many aspects. Some studies explain the relationship between Catholic teachers and the young Catholic generation, including students, in

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[3] Dede Rosyada, "Pendidikan Multikultural Di Indonesia Sebuah Pandangan Konsepsional [Multicultural Education in Indonesia a Conceptive View]," *Sosio-Didaktika: Social Science Education Journal* 1, no. 1 (2014): 1–12, https://doi.org/10.15408/sd.v1i1.1200.

[4] Temiks Merpati, Apeles Lexi Lonto, and Julien Biringan, "Kreativitas Guru dalam Meningkatkan Hasil Belajar Siswa di SMP Katolik Santa Rosa Siau Timur Kabupaten Sitaro [Teacher Creativity in Improving Student Learning Outcomes at Santa Rosa Catholic Middle School, Siau Timur, Sitaro Regency]," *Jurnal Civic Education: Media Kajian Pancasila dan Kewarganegaraan* 2, no. 2 (2018): 55–61, https://doi.org/10.36412/ce.v2i2.772.

terms of perception and faith.[5] Other studies focus on Catholic teachers' competency in teaching relevant content to the young generation as well as their motivation to serve.[6] Recent studies focus more on transforming the education of catechists and Catholic teachers in the digital era.[7] This research contributes to the critical role of the spirituality of Catholic religious education teachers in implementing multicultural education in Indonesia to answer the problem of a nation that is experiencing the degradation of tolerance.

This paper first describes how multicultural education is implemented in Indonesia. Second, how the spirituality of Catholic religious education teachers is in teaching the Catholic faith amid Indonesia's cultural diversity. In this case, prospective Catholic

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[5] Jacobus Nurhadi Pujoko, "Guru Agama Katolik Dan Pembinaan Iman Remaja Katolik [Catholic Religion Teacher and Catholic Teacher Faith]," *JPAK: Jurnal Pendidikan Agama Katolik* 6, no. 3 (2011): 87–100, https://doi.org/10.34150/jpak.v6i3.152; Jantje Rasuh, "Persepsi Generasi Muda Katolik Terhadap Katekis dan Guru Agama Katolik [Catholic Youth Perception of Catholic Catechists and Teachers]," *Jurnal Masalah Pastoral* 1, no. 1 (2012): 1–12, https://ojs.stkyakobus.ac.id/index.php/JUMPA/article/view/8.

[6] Antonius Tse, "Pembelajaran Agama Katolik Yang Inspiratif [Inspiring Catholic Religious Learning]," *JPAK: Jurnal Pendidikan Agama Katolik* 3, no. 2 (2010): 59–73, https://ejournal.widyayuwana.ac.id/index.php/jpak/article/view/91; Ady Bintoro, "Menggali Motivasi Guru Agama Katolik di Sekolah Tinggi Pastoral Kateketik (Stpk) Santo Benediktus Sorong [Exploring the Motivation of Catholic Religion Teachers at the St. Benedict's Pastoral College (Stpk) Sorong]," *Jurnal Teologi (Journal of Theology)* 4, no. 2 (2015): 187–202, https://doi.org/10.24071/jt.v4i2.487.

[7] Alexius Dwi Widiatna, "Transformasi Pendidikan Calon Katekis Dan Guru Agama Katolik Di Era Digital [Educational Transformation of Prospective Catechists and Catholic Religion Teachers in the Digital Age]," *JPAK: Jurnal Pendidikan Agama Katolik* 20, no. 2 (2020): 66–82, https://doi.org/10.34150/jpak.v20i2.280; Suko and Suyitno Muslim, "Tranformasi Digital Sebagai Epistemologis Model Pendidikan Calon Guru Agama Katolik Di Era 4.0 [Digital Transformation as an Epistemological Model for Prospective Catholic Religion Teacher Education in Era 4.0]," *Vocat: Jurnal Pendidikan Katolik* 1, no. 2 (2021): 105–12, https://ejournal.stakatnpontianak.ac.id/index.php/vocat/article/view/36; Carolina Etnasari Anjaya and Yonatan Alex Arifianto, "Awarenesss Triangle: Konsep Pengembangan Pendidikan Kristen bagi Generasi Tekno di Era Virtual," *Jurnal Teologi Gracia Deo* 4, no. 1 (2021): 140–53, https://doi.org/10.46929/graciadeo.v4i1.109.

religious education teachers are prepared carefully, not only with knowledge of the teachings of the Catholic faith but also the Catholic Church's perspective on cultural diversity. The following section will describe how Catholic religious education teachers cultivate Christian spirituality and live it up in their mission as disciples of Christ, who the Church mandates to teach and proclaim the Catholic faith. In this regard, Catholic religious education teachers as pastoral agents have a vast space to create multicultural education.

RESEARCH METHOD

This research is library research to obtain a research thesis on the spirituality of Catholic teachers in implementing multicultural education in Indonesia. Research sources consist of two parts, namely primary sources and secondary sources. Primary sources come from books and scientific journals that discuss the importance of multicultural education amid the plurality of the Indonesian nation and the importance of the role of Catholic teachers, particularly Catholic religious education teachers, in implementing multicultural education in Indonesia. These sources were analyzed in-depth to find the spirituality of Catholic teachers in realizing multicultural education in Indonesia. Secondary sources were taken from *online news* and magazines containing the Indonesian people's political situation, often colored by religious, cultural, and racial sentiments. The two sources of this research were combined and studied in-depth to overcome various forms of religious radicalism that have targeted schools that are a vehicle for creating a spirit of tolerance, the role of teachers is needed in instilling students' multicultural characters. Therefore, Catholic teachers, especially Catholic religious education teachers, must be proficient in teaching and have a spirituality that comes from actual knowledge and faith in Christ, the true teacher.

RESULTS AND DISCUSSION

Application of Multicultural Education in Indonesia

One of the social realities that cannot be denied in living together in Indonesia is the diversity of cultures, religions, and ethnic groups. This condition creates a pluralistic society. In Indonesia, multicultural awareness has been realized since the beginning of the formation of the State.[8] So developing multicultural education is a must for the Indonesian people. Multicultural education was originally a movement of educational reform in the United States full of racial, ethnic, cultural, and gender discrimination that even remains today.[9] Prudence Crandall (1890), who developed multicultural education in the US, first emphasized the importance of understanding the background to the emergence of cultural, ethnic, and religious differences in the US.[10] The multicultural education movement in the States was a movement to reform educational institutions to provide equal opportunities to everyone, regardless of ethnic origin, culture, and gender. These opportunities acquire knowledge, skills, and attitudes needed to function

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[8] Abd Halim and Abdul Mujib Adnan, "Problematika Hukum Dan Ideologi Islam Radikal [Studi Bom Bunuh Diri Surabaya] [Legal Problems and Radical Islamic Ideology [Surabaya Suicide Bombing Study]]," *Ulul Albab: Jurnal Studi Dan Penelitian Hukum Islam* 2, no. 1 (2018): 31–61, https://doi.org/10.30659/jua.v2i1.3572.

[9] Rahmat Wijayanto J and Marzuki, "Pendidikan Bela Negara Sebagai Tonggak Peradaban Jiwa Patriotisme Generasi Muda [National Defense Education as a Milestone of the Patriotism Spirit of the Young Generation]," *Jurnal Ilmiah Pendidikan Pancasila dan Kewarganegaraan* 3, no. 2 (2018): 186–91, https://doi.org/10.17977/um019v3i2p186-191.

[10] Ola Rongan Wilhelmus, "Pendidikan Multikultural Di Indonesia: Arah Dan Manfaatnya [Multicultural Education in Indonesia: Directions and Benefits]," *JPAK: Jurnal Pendidikan Agama Katolik* 19, no. 10 (2018): 13–26, https://doi.org/10.34150/jpak.v19i10.34.

effectively in ethnically and culturally diverse nation-states and world societies.[11]

Implementing multicultural education in Indonesia requires an in-depth study based on such a thought.[12] There are general principles that can be applied from the multicultural education movement in the US, but some do not fit the reality of the Indonesian nation.[13] Religious issues in Indonesia are more sensitive than multicultural issues in the United State. Therefore, multicultural education in Indonesia is more appropriate to be implemented after the wisdom of various ethnic groups and religious values is explored and understood. In other words, the main focus of multicultural education is understanding the existence of racial, religious, and cultural differences and paying attention to introducing different cultures and religions.

Furthermore, the issue of diversity needs to be addressed positively, as a unique identity of the Indonesian nation, not as a threat. Therefore, multicultural education is expected to provide new insights to create students' multicultural characters. In this way, students can tolerate all the differences in society.[14] Therefore,

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[11] Rosita Endang Kusmaryani, "Pendidikan Multikultural Sebagai Alternatif Penanaman Nilai Moral Dalam Keberagaman [Multicultural Education as an Alternative for Inculcating Moral Values in Diversity]," *Paradigma* 1, no. 2 (2006): 49–56, https://journal.uny.ac.id/index.php/paradigma/article/view/5943.

[12] Atin Supriatin and Aida Rahmi Nasution, "Implementasi Pendidikan Multikultural Dalam Praktik Pendidikan Di Indonesia [Implementation of Multicultural Education in Educational Practices in Indonesia]," *Elementary : Jurnal Ilmiah Pendidikan Dasar* 3, no. 1 (2017): 1–13, https://e-journal.metrouniv.ac.id/index.php/elementary/article/view/785.

[13] Tatang M. Amirin, "Implementasi Pendekatan Pendidikan Multikultural Kontekstual Berbasis Kearifan Lokal Di Indonesia [Implementation of a Contextual Multicultural Education Approach Based on Local Wisdom in Indonesia]," *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi* 1, no. 1 (2012): 1–16, https://doi.org/10.21831/jppfa.v1i1.1047.

[14] Natalis Sukma Permana, "Membangun Sistem Pendidikan Multikultural Di Indonesia [Building a Multicultural Education System in Indonesia]," *JPAK: Jurnal*

education or educational activities are integral to teaching cultural values. This presupposes that educators (teachers) must carry out creative and fun learning in educational activities, which requires various skills. And teaching skills are competencies that every teacher must have,[15] as will be discussed in the following section.

Spirituality and Professionalism of Catholic Teachers

Multicultural education and learning in Indonesia are primarily directed at inculcating values and ways of living to be honest, tolerant, accepting, and respecting differences. They are needed as a breath of fresh air amid the swift currents of religious radicalism that have created tremendous fear in the life of the Indonesian people. The phenomenon of the 411 and 212 demonstrations in Jakarta in 2016 confirms that Indonesia can no longer be an example of tolerance to be shown off to the world. This situation makes multicultural education urgent to save the nation's problem that is experiencing degradation. This task must start from the leading social institution, the school, as the first vehicle for creating and realizing multicultural characters.

Therefore, teachers play an essential role in raising the multicultural spirit of students. Law No. 20 on National Education System states that teachers, lecturers, counselors, and tutors are qualified personnel tasked with educating, teaching, and or fully training students to have noble characters and the spirit of love for the homeland.[16] This main task will be realized if teachers have

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Pendidikan Agama Katolik 19, no. 10 (2018): 3–12, https://doi.org/10.34150/jpak.v19i10.35.

15 Andreas Kosasih, "Creative and Joyful Learning Sebagai Bentuk Evangelisasi Baru [Creative and Joyful Learning as a New Form of Evangelization]," in *12 Bentuk Evangelisasi: Menebar Garam Di Atas Pelangi*, ed. Hipolitus K. Kewuel and Gabriel Sunyoto (Madiun, Indonesia: Wina Press, 2010).

16 Asep Priatna, "Pengaruh Profesionalitas Guru Terhadap Kualitas Pembelajaran pada SMA di Kota Bandung [The Influence of Teacher Professionalism

professionalism according to their competence and are loyal to their code of ethics. According to Law Number 14 of 2005, teachers must possess pedagogy, personality, social and professional competencies. The four competencies in practice are a unified whole.

As the name suggests, teachers are admired *(digugu)* and imitated *(ditiru)*. Teacher *(guru)* is a metaphor for the transition from darkness *(gu)* to light *(ru)*. Likewise, in multicultural education, students are made aware of an exclusive way of thinking about themselves, groups, and religion to an inclusive perspective open to other cultures.[17] Therefore, the main task of a teacher is to help students become whole human beings and bring humans out of darkness to light. A teacher must consequently have confidence and professionalism in attitude and behavior. In other words, the view of teachers as a profession solely to make money is wrong because teachers have a central role in realizing public civility.

It must be admitted that being a teacher who serves wholeheartedly in this day and age is certainly not as easy as imagined by some people who do not know the ups and downs of the teaching profession. Every teacher must be ready to face and live various challenges because a teacher is like serving all levels of society indiscriminately in everyday life. They teach with words and attitudes, behaviour, and daily actions that respect the uniqueness and diversity of students. Another important aspect a teacher must pay attention to is to treat each student fairly. Professionalism will be

on the Quality of Learning in High Schools in the City of Bandung]," *Jurnal Administrasi Pendidikan* 14, no. 2 (2011), https://doi.org/10.17509/jap.v14i2.6415.

[17] Hairus Salikin, "Profesionalitas Guru Dan Pembelajaran Kontekstual [Teacher Professionalism and Contextual Learning]," *Jurnal Pengembangan Pendidikan* 8, no. 1 (2011): 257–71, https://jurnal.unej.ac.id/index.php/JP2/article/view/860.

integrated into the teacher's self if he/she lives his spirituality as a teacher.[18]

Teacher's Spirituality

Spirituality comes from the Latin word *"spiritus"* which means spirit, soul, and *atma,* while "spiritual" means mental and moral.[19] Spirituality can be possessed by all groups struggling to achieve their goals or ideals.[20] Thus, the spirituality of a teacher is understood in his appreciation of the profession. Law Number 14 of 2005 states that the professions of teachers and lecturers are fields of work in which there are duties and responsibilities (towards God and human beings).[21] Such duties and responsibilities are carried out based on

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[18] I. Wayan Setioka and Pardjono Pardjono, "Kompetensi Pedagogik Guru Agama Katolik Sekolah Dasar Di Kabupaten Bantul [Pedagogic Competence of Primary School Catholic Religion Teachers in Bantul Regency]," *Jurnal Akuntabilitas Manajemen Pendidikan* 4, no. 2 (2016): 222–36, https://doi.org/10.21831/amp.v4i2.10809.

[19] P. T. Raju, "The Concept of the Spiritual in Indian Thought," *Philosophy East and West* 4, no. 3 (1954): 195–213, https://doi.org/10.2307/1397554; Fred J. Hanna and Alan Green, "Asian Shades of Spirituality: Implications for Multicultural School Counseling," *Professional School Counseling* 7, no. 5 (2004): 326–33, http://www.jstor.org/stable/42732601.

[20] Peter D. Neumann, "Spirituality," in *Handbook of Pentecostal Christianity*, ed. Adam Stewart (Ithaca, NY: Cornell University Press, 2012), 195–201, http://www.jstor.org/stable/10.7591/j.ctv177t9v5.48; Marie Fahy, "Spirituality," *The Furrow* 64, no. 11 (2013): 599–603, http://www.jstor.org/stable/24635642; Victor Copan, "Spirituality: What It Is and What It Isn't," in *Changing Your Mind*, 1st ed., The Bible, the Brain, and Spiritual Growth (The Lutterworth Press, 2016), 1–12, http://www.jstor.org/stable/j.ctt1p5f2gz.7; Dirk G. Lange, "Spirituality," in *Today Everything Is Different*, vol. 9, An Adventure in Prayer and Action (1517 Media, 2021), 11–41, https://doi.org/10.2307/j.ctv17vf4x9.5.

[21] Sri Mujiarti Ulfah, "Mencermati Arah Pendidikan Indonesia [Observing the Direction of Indonesian Education]," *Journal Ilmu Sosial, Politik Dan Pemerintahan* 1, no. 2 (2012): 1–9, https://doi.org/10.37304/jispar.v1i2.346; Sumarto Pohan, "Manajemen Sekolah: Wujudkan Guru Profesional [School Management: Realizing Professional Teachers]," *Tarbawi : Jurnal Ilmu Pendidikan* 14, no. 2 (2018): 51–62, https://doi.org/10.32939/tarbawi.v14i2.265; Aan Yusuf Khunaifi and Matlani Matlani, "Analisis Kritis Undang-Undang Sisdiknas Nomor 20 Tahun 2003 [Critical Analysis of

expertise in the fields of work as a teacher and educator who can develop scientific work and can pursue the profession throughout their lives. Professionalism consists of three things that are closely related, namely a) expertise, b) commitment and c) skills.[22] The profession itself requires special skills so not everyone can do it. Considering that teaching is a profession that requires special skills, they must be professional.[23]

With this professionalism, teachers have to cultivate students' skills in dealing with problems in a pluralistic life. It presupposes that they have professional abilities to create quality learning.[24] Teachers who are skilled in education have some characteristics: *first*, having dedication and commitment to teaching, loyalty to work processes and results, and an attitude toward continuous

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the National Education System Law Number 20 of 2003]," *Jurnal Ilmiah Iqra'* 13, no. 2 (2019): 81–102, https://doi.org/10.30984/jii.v13i2.972.

[22] Salikin, "Profesionalitas Guru Dan Pembelajaran Kontekstual [Teacher Professionalism and Contextual Learning]"; Bert Creemers, Leonidas Kyriakides, and Panayiotis Antoniou, "Towards the Development of a Dynamic Approach to Teacher Professional Development," in *Teacher Professional Development for Improving Quality of Teaching*, ed. Bert Creemers, Leonidas Kyriakides, and Panayiotis Antoniou (Dordrecht: Springer Netherlands, 2013), 3–11, https://doi.org/10.1007/978-94-007-5207-8_1; Jan D. Vermunt, "Teacher Learning and Professional Development," in *Teachers' Professional Development: Assessment, Training, and Learning*, ed. Sabine Krolak-Schwerdt, Sabine Glock, and Matthias Böhmer, The Future of Education Research (Rotterdam: SensePublishers, 2014), 79–95, https://doi.org/10.1007/978-94-6209-536-6_6.

[23] Abdul Rahman, "Restrictive versus Facilitative Teacher Professional Development: A Case from Three Public Schools in Indonesia," *Asia Pacific Education Review* 20, no. 4 (2019): 673–86, https://doi.org/10.1007/s12564-019-09585-1; Jepri Ali Saiful, "Mobile Teacher Professional Development (MTPD): Delving into English Teachers' Beliefs in Indonesia," *The International Review of Research in Open and Distributed Learning* 21, no. 4 (2020): 143–60, https://doi.org/10.19173/irrodl.v21i4.4754; Wijaya and Gaudiawan, "Dampak Pembelajaran Reflektif Bagi Calon Guru Agama Katolik Terhadap Panggilan Keguruan [the Impact of Reflective Learning for Prospective Catholic Religion Teachers on Teacher Calls]."

[24] Asep Priatna, "Pengaruh Profesionalitas Guru Terhadap Kualitas Pembelajaran Pada SMA Di Kota Bandung," *Jurnal Pendidikan Indonesia* 14, no. 2 (2011), https://doi.org/10.17509/jap.v14i2.6415.

improvement. *Second,* mastering the knowledge, having the ability to develop it, and to be able to explain its function in real life. It means that a teacher does not only explain the theoretical dimensions of science but also its praxis, or not only transfers knowledge but also internalizes and implements it in everyday life.

Third, preparing students to be creative and able to organize and maintain their creations to not cause havoc for themselves, society, and their nature. *Fourth*, becoming role models or central self-identification of their students. *Fifth*, having intellectual and informational sensitivity and updating their knowledge and expertise on an ongoing basis following the demands of the times. *Sixth*, moving and providing endurance and strength to students to carry out their duties according to their respective responsibilities.[25] With this professional spirituality, every teacher finally realizes that they are a person who is called to accompany students in the learning process. So that he continuously develops his knowledge about how students should learn. If the students fail, the teacher is to find the cause and solutions, not be silent or even blame the students.[26]

Catholic Teachers' Spirituality

Catholic teachers face many challenges as a consequence of recent development in information and communication technology.

[25] Wilhelmus, "Pendidikan Multikultural Di Indonesia."

[26] Peter Armbruster et al., "Active Learning and Student-Centered Pedagogy Improve Student Attitudes and Performance in Introductory Biology," *CBE—Life Sciences Education* 8, no. 3 (2009): 203–13, https://doi.org/10.1187/cbe.09-03-0025; Muh Ismail and Retno Winarni, "Development of Theater Education Textbook with Character Education and Local Wisdom Through Active Learning to Improve the Students' Script Writing Ability," *VNU Journal of Science: Education Research* 35, no. 3 (2019), https://doi.org/10.25073/2588-1159/vnuer.4205; Badeni and Sri Saparahayuningsih, "Towards a Model of Attitude and Character Learning through Training Needed by Teachers," *International Journal of Education and Practice* 9, no. 3 (2021): 487–96, https://doi.org/10.18488/journal.61.2021.93.487.496.

Like many other religious teachers, they have to face changes in students' behavior and attitudes as well as their characters. Facing this trend, Catholic teachers should be at the forefront of students' changing characteristics that make their task of teaching religious education not easy. Religious teachers including Catholic teachers must have to be professional and have a spirit of faith. In this regard, Catholic teachers need to explore spirituality to see the teaching profession as a call to serve the Church, schools, and students to create a peaceful and harmonious society. Christian spirituality becomes a spirit that animates, moves, and gives endurance and strength to every religious teacher to educate their students amid national pluralism. Therefore, the spirituality of Catholic religious education teachers must be rooted in the ultimate catechist, namely Jesus Christ.[27]

The Catholic teacher manifests this awareness in the vocation as a teacher rests on the Word of God and in loyalty to the tradition of the Church so that they can educate students properly. In carrying out their duties, a Catholic teacher has a dual role: an educator and a bearer of good news. Educator is an adult responsible for children's development and well-being. A bearer of good news means a

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[27] J. de Klerk-Luttig, "The Spirituality of Student Teachers: A Blind Spot?," *Koers* 73, no. 3 (2008): 509–25, http://www.scielo.org.za/scielo.php?script=sci_abstract&pid=S2304-85572008000300006&lng=en&nrm=iso&tlng=es; Anne C. Jacobs, "South African Teachers' Views on the Inclusion of Spirituality Education in the Subject Life Orientation," *International Journal of Children's Spirituality* 17, no. 3 (August 1, 2012): 235–53, https://doi.org/10.1080/1364436X.2012.741061; Gini Shimabukuro, "Toward a Pedagogy Grounded in Christian Spirituality," *Journal of Catholic Education* 11, no. 4 (2008): 505–21, https://doi.org/10.15365/joce.1104082013; Francesco Chirico et al., "Spirituality and Prayer on Teacher Stress and Burnout in an Italian Cohort: A Pilot, Before-After Controlled Study," *Frontiers in Psychology* 10 (2020), https://www.frontiersin.org/article/10.3389/fpsyg.2019.02933.

religious teacher who carries out the message of Jesus.[28] In addition, the values taught must be expressed concretely in their daily life. In carrying out their duties as educators, Catholic teachers should work together, especially with parents and the community, to awaken students' ability to act independently. More specifically, after the students graduate, Catholic teachers still accompany them with excellent and helpful advice. That is the spirituality and calling of a Catholic reli gious education teacher. The call can be summarized as follows:

1. Pastoral Agent

In the tradition of the Catholic Church, especially in *Lumen Gentium*, teachers are people who are called and sent by God himself; the people who through baptism unite with Christ, and the people of God or members of the Church who take part in the *Tri Munera Christi*: priests, prophets and kings (LG 31). In addition, Catholic religious education teachers are agents who are actively involved in the proclamation of the faith: role models, givers of coolness and keepers of the secrets of the faith; witnesses to Christian values, and those who are actively involved in evangelization so that the Church becomes more missionary. In short, a Catholic religious education

[28] Richard Shields, "Nurturing Spirituality and Vocation: A Catholic Approach to New Teacher Induction," *Catholic Education: A Journal of Inquiry and Practice* 12, no. 2 (December 1, 2008), https://ejournals.bc.edu/index.php/cej/article/view/841; Lusius Sinurat, "Ajakan Gereja Kepada Guru Agama Katolik [The Church's Invitation to Catholic Religion Teachers]," *Lusius Sinurat* (blog), September 13, 2016, http://www.lusius-sinurat.com/2016/09/ajakan-gereja-kepada-guru-agama-katolik.html; Rina Madden, "Spirituality and Religious Education: Reflecting on Teacher Practice," *Pacifica* 30, no. 3 (October 1, 2017): 268–83, https://doi.org/10.1177/1030570X17739651; Lusius Sinurat, "Spiritualitas Guru Beragama Katolik [Catholic Religious Teacher Spirituality]," *Pena Sinergi* (blog), November 29, 2019, https://penasinergi.wordpress.com/2019/11/29/spiritualitas-guru-beragama-katolik/.

teacher is a person who has good qualities of the Catholic faith.[29] Based on this noble calling, a Catholic religious education teacher is a missionary who performs his mission in school and lives together in the community. The involvement of Catholic religious education teachers in education and society makes them one of the leading pastoral agents of the Church. Their presence becomes a blessing for the Church and the world because they bring the renewal of life to society.

As pastoral agents in schools, Catholic religious teachers have a significant role in forming students' faith. Therefore, Catholic religious teachers, especially Catholic religious education teachers, should always make the Bible the foundation for implementing multicultural education. The Bible records that one of the main points of the Lord Jesus' teachings regarding tolerance is to love one's neighbour as oneself. The Lord Jesus, in His teaching, places humans as neighbours who must be viewed and treated as objects of love.[30] His treatment knows no religion, ethnicity, or race boundaries but love.[31] As a school pastoral agent, the tasks carried out by Catholic religious education teachers are as follows: disseminating knowledge and understanding of human diversity as children of God, inspiring, motivating, and maintaining the spirit of love as taught by Christ, as well as working towards the implementation of multicultural education.

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[29] Sinurat, "Spiritualitas Guru Beragama Katolik [Catholic Religious Teacher Spirituality]."

[30] Permana, "Membangun Sistem Pendidikan Multikultural Di Indonesia [Building a Multicultural Education System in Indonesia]."

[31] Yonatan Alex Arifianto and Kalis Stevanus, "Membangun Kerukunan Antarumat Beragama Dan Implikasinya Bagi Misi Kristen [Building Interfaith Harmony and Its Implications for Christian Mission]," *Huperetes: Jurnal Teologi Dan Pendidikan Kristen* 2, no. 1 (2020): 39–51, https://doi.org/10.46817/huperetes.v2i1.44.

2. *Educator and Apostle*[32]

A call to teach is a call to set an example that starts with oneself. Therefore, every Catholic teacher and predominantly Catholic religious education teacher needs to realize that the call to be a teacher is wisdom from God. Teachers serve students because of the mission mandated to them as wisdom from God. So their way of life must be good because it becomes a measure for students. So teachers must be aware that sometimes students learn not because they are interested in the lessons but because of the teacher's example. So they must be a role model.

As an apostle, a Catholic religious education teacher first knows Jesus (Mk 8:27-29). Jesus' question "Who am I?" is a question that Catholic religious education teachers must answer. The ability to answer this question presupposes that a Catholic teacher has a sufficient and comprehensive understanding of the Catholic faith and teachings, both regarding the teachings of the Church's Magisterium and the heritage of the universal Church Tradition, and most importantly knowing, the Word, vision, and mission of Jesus. An excellent Catholic religious education teacher can explain the teachings of the Catholic faith in a straightforward manner. Being an apostle also means trying to be like Him. It means recognizing the concerns of Jesus. However, this happens when Catholic religious education teachers build a life modeled on Jesus, who dared to fight for justice and peace. In connection with teachers' call in the pluralist Indonesian nation, Catholic religious education teachers follow the

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[32] Neil Dougall, "'Not Simply Pastor-Teacher, but Also Apostle, Prophet and Evangelist': The Changing Role of the Church of Scotland Parish Minister," *Theology in Scotland* 22, no. 2 (2015): 39–58, https://ojs.st-andrews.ac.uk/index.php/TIS/article/view/1447; Joseph Blenkinsopp, "Jesus the Teacher," in *Luke's Jesus: Between Incarnation and Crucifixion*, Between Incarnation and Crucifixion (1517 Media, Fortress Press, 2021), 51–64, https://doi.org/10.2307/j.ctv1khdnw7.11.

apostles' example who dared to proclaim and live the Gospel in the various places they visited.

3. Catechist[33]

The vocation to be a catechist is the vocation of all the faithful Christians who have been baptized. Thanks to baptism, all of Christ's disciples are called and sent by God to become preachers of the Word. The task of proclaiming the Word of God is a consequence of his calling as disciples of Christ. Jesus commanded this to His disciples: "Go and make disciples of all nations and baptize them in the name of the Father and of the Son and the Holy Spirit, and teach them to do everything I have commanded for you" (Matt. 28, 19). In carrying out this preaching task, the parish priest is his parish's primary catechist (catechist of the catechists) who teaches Christian religion and morals to the people entrusted to him.

However, a pastor is often busy and lacks time for development, so the catechist teaches the faithful. Catechists are lay people who have gone through courses and live according to the Gospel. In short, a catechist has been sent by the Church, according to local needs, who bring people to know, love, and follow Jesus better. That is why a teacher who teaches the Catholic faith is a catechist. Apart from having a deep and comprehensive knowledge of the Catholic faith, a Catholic religious education teacher is someone who has passed his catholic qualities.

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[33] Leonard Franchi, "Catechesis and Religious Education: A Case Study From Scotland," *Religious Education* 108, no. 5 (2013): 467–81, https://doi.org/10.1080/00344087.2013.835640; Józef Stala, "The Action-Related Competence of RE Teacher and Catechist. Toward the Development of Pedagogical and Catechetical Skills," *The Person and the Challenges. The Journal of Theology, Education, Canon Law and Social Studies Inspired by Pope John Paul II* 4, no. 1 (2014), https://doi.org/10.15633/pch.51; Vasile Timiş, "The Catechist / Religion Teacher-Targeted Abilities and Competences," *Studia Universitatis Babes-Bolyai - Psychologia-Paedagogia* 59, no. 2 (2014): 93–103, https://www.ceeol.com/search/article-detail?id=108102.

A Catholic religious education teacher provides catechesis for parents, children, and grandparents. Therefore, the faith that has grown since baptism will develop into adulthood. The goal is that the faithful will be strengthened, enriched, renewed so that they can become witnesses to the truth of the Gospel. The purpose of catechesis is to provide knowledge about the Catholic faith's teachings, information, and ideas and give actual testimony through his way of life, which the Gospel inspires. So, through this moment of catechesis, it is hoped that every person will truly experience faith development in a more mature direction. With catechesis, the faithful are expected to become more united with Christ, become more congregated, and be more assertive in realizing the task of the local Church in strengthening the universal Church so that they can bear witness to Christ amid the world.

About the plurality of the Indonesian nation, the task of a catechist should follow Jesus who respected others' beliefs. The primary source of the problem of pluralism is the attitude of assuming that one's religion and faith are the best, correct and perfect. As a result, they look down on the teachings, religions, and beliefs. Jesus respected the Law, which became the basis and foundation of the Jewish people's life. The Lord Jesus clearly stated His coming was not to abolish the Old Testament or the books of the prophets but to fulfill them (Matthew 5:17). The Lord Jesus explained that He would not remove even one dot from the Old Testament before all contained in it happened (Matthew 5:17-18). He further says that whoever abolishes even the most minor commandment of the Old Testament will occupy the lowest place in the kingdom of heaven, but whoever does and teaches all the commandments of the Law will have a high position in the kingdom of heaven (Matthew 5:19).

Nurturing the Spirituality of Catholic Teachers

As described in the previous section, the call of Catholic religious education teachers in educating is not only limited to distributing as much information as possible from teachers to students but they are also required to equip and shape the faith and spirituality of their students. These faith and spirituality include theoretical religious teaching and the formation of the character and morality of students so that they can adapt to a pluralistic society. Through the spirituality transmitted by the teacher, students' actions and behavioral patterns can be in harmony with the demands of living together amid national pluralism. So living Catholic spirituality is vital for every Catholic religious education teacher.

Every teacher can make changes in the world of education. Likewise, Catholic teachers are present in the classes and wholeheartedly touch the students' lives. Without an excellent Catholic spirituality, a Catholic religious education teacher cannot materialize the vision of the coming of the kingdom of God in the world. The spirituality of the Catholic faith that exists within the Catholic teacher is the fruit of the work of the Holy Spirit. Therefore, Catholic teachers are responsible for maintaining and developing the spirituality that God has given to them (Matt. 25:14-30). To keep this spirituality, Catholic teachers always set their sights on Jesus Christ, the Great Teacher, through:

1. *Prayer*

Prayer is an essential element of the vocation of a Catholic religious education teacher. His specialty as an educator lies in appreciating his spiritual life because his knowledge is not an ordinary science but matters concerning the faith. Prayer may seem simple but has a significant impact on the spirituality of Catholic religious teachers. This is important because Catholic teachers must

establish relationships and communicate with God. One of the ways is through prayer. So to get to know the Great Teacher, Catholic religious education teachers must be diligent in participating in the celebration of the Eucharist. In his teaching and preaching, Jesus put prayer first (cf. Mk 1:36, 6:46, 9:29 etc.).

2. Lectio Divina (Meditation and Contemplation) of God's Word

The spirituality of Catholic education teachers comes first from Jesus Christ, the great Shepherd who taught ideally both in Word and deed, as expressed by a Catholic religious education teacher through his loyalty to the Word of God. Therefore, every Catholic religious education teacher needs to regularly plan and do Lectio Divina (meditation and contemplation). With *Lectio Divina* Catholic religious teachers can process, realize and feel the involvement of the Word of God, which is the main point of his teaching. They can meditate and contemplate individually or with students 5-10 minutes before the lesson starts. Without processing and imbibing the Word of God, Catholic teachers will lose direction and strength.

3. Sensitivity to Social Concerns

The Word of God that is genuinely contemplated individually or in groups will open one's heart to the social concerns around him. "The word is like rain and snow which fall from heaven and return no more, but waters the earth, makes it fertile and brings forth vegetation, gives seed to the sower and bread to those who want to eat" (cf. Isa 55:10). Therefore, the results of the *Lectio Divina* must be realized in real action in the form of caring or social involvement. The Word of God will only become a source of spirituality if it becomes an inspiration for every social activity.

4. Sharing the Bible

Sharing the Bible in groups is an essential element of cultivating Christian spirituality. The goal is to strengthen and inspire each other. What is no less important is to support each other, especially when facing crises, both in personal and collective life. Through sharing experiences, Catholic teachers provide solutions to others' challenges in life. Such sharing can be done between fellow teachers and students or within the family.

5. Sharpening Service Visions

In addition to reading and meditating on God's Word, Catholic teachers need to sharpen their ministry vision by reading books, attending discussions/ seminars, and forming a community inspired by the Apostles' spirit. Such efforts need to be taken because sometimes loneliness in struggle often causes people to be easily discouraged.

Improving Multicultural Understanding Among Prospective Catholic Teachers

As the spearhead of multicultural education, teachers must be guided and educated to formulate concepts and behavioral guidelines through curriculum, regulations, and student learning methods. This means that every subject must prioritize the issue of diversity which is the core of multicultural education. The point of diversity in the Indonesian context should receive a more significant portion of religious education. In its implementation, religious education should emphasize moral cultivation rather than bureaucratic education patterns that are more oriented to the intelligence of the mind.

The same applies to Catholic religious studies, which require creativity and sensitivity regarding the issue of national diversity.

This sensitivity is built according to the teachings and example of Jesus. His teaching about tolerance must be the subject of Catholic religious lessons in schools. Therefore, the education and curriculum of Catholic religious education must be designed to fulfill this purpose. An excellent Catholic religious education teacher has extensive knowledge of Catholicism and social sensitivity regarding the issue of diversity, which is an essential issue for the nation today.

In connection with the above demands, prospective Catholic religious education teachers should also receive multicultural learning. Through this learning, future teachers are more sensitive to the diversity of the Indonesian nation so that their presence is very contextual. They can learn multiculturalism through several courses such as interreligious dialogue, comparative religion philosophy, local wisdom of Pancasila, and contextual theology. It must be admitted that some of these courses have been taught in various universities, both public and private, but often only limited to the cognitive element, not yet to animate and shape the students' mindset. As a result, when a teacher guides students, the teacher's confidence level does not appear. Students who are mentored also lose their spirit about diversity. It is not surprising if radicalism and intolerance flourish among middle school students.

Answering these problems, in this section, we will discuss how courses with multicultural nuances should be taught at universities, where the discussion method is based not only on relevant lecture materials but also on how to integrate these courses into the lives of prospective Catholics religious education teachers.

1. Interreligious Dialogue

In the Interreligious Dialogue lecture, students for prospective Catholic religious education teachers are equipped with knowledge about interreligious dialogue. Besides, the students also learn to

understand the spirit of interfaith dialogue. The basic spirit of the discussion must be returned to God's way of dialogue, which is evident in Jesus' dialogue. When students hold this basic spirit, it will make it easier for them to be creative without fixating on old methodologies and methods that are sometimes outdated. Here, students are given the broadest possible space to find a dialogue that is appropriate and in accordance with the social context of the community in which they come from. To sharpen students' understanding, the students must conduct dialogue research. The research should not only be based on literature or comparative studies but also the actual involvement of students in their encounters with other cultures and religious people. In this way, students have theoretical knowledge about dialogue and other beliefs and practical ways to dialogue and behave with people from different religious backgrounds.

2. *Comparative Philosophy of Religion*

The philosophy of comparative religion is not interested in comparing religions or beliefs with one another. It provides a broad field in which everyone is free to examine every religion without tending to judge, let alone vilify the religion or sect of a belief system. Instead, students are given the widest possible space to approach religion or a belief system with a philosophical approach so that they can explore as deeply as possible the wisdom contained in each religion or belief system. Students can research religions and beliefs in the archipelago through various approaches and methods.

Comparative philosophy aims to form an attitude of respect and understanding of other religions and beliefs because they already know and understand the context of the teachings of the religion they study. Thus, it can reduce the feeling of superiority towards certain religions and beliefs. Students can carry out real

actions in the form of a live-in activity at, for example, Islamic boarding schools. At the end of the training, students can reflect on beautiful things and the pearls of wisdom from the community they live in. Thus, the students can form a moderate attitude.

3. The Study of Local Wisdom of Pancasila

The study of Pancasila's wisdom is urgent to do, because of the pluralism of the Indonesian nation. Indonesia is rich in cultural diversity as represented by fascinating local wisdom. By exploring the wisdom of the local culture, students will have a new mindset that the nation's cultural diversity is an invaluable wealth. Hence, they will respect their own culture and the culture of other countries. Moreover, students must study local culture from philosophical perspectives and discuss its results in scientific *cangkrukan* activities. Such research and study can be held by the campus regularly.[34]

4. Contextual Theological Studies

Good theology is a theology that answers the problems of people's lives. Theology in its development is never separated from its context. Therefore, the theological approach is always coloured by current social issues. For example, liberation theology was born from the poverty context of Latin American society. Likewise, the context of the multicultural Indonesian society would have a certain kind of theology.

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[34] Fredik Melkias Boiliu et al., "Model Pendidikan Agama Kristen Berwawasan Majemuk dalam Membina Sikap Toleransi Beragama di Indonesia [Christian Religious Education Model with Multiple Insights in Fostering Religious Tolerance in Indonesia]," *Kharismata: Jurnal Teologi Pantekosta* 4, no. 1 (2021): 84–97, https://doi.org/10.47167/kharis.v4i1.82; Albert I. Ketut Deni Wijaya and Natalis Sukma Permana, "Pendidikan Karakter Melalui Meditasi Metode Kitab Suci Metode Ignatius Loyola Dan Metode Teresia Avila Bagi Calon Guru Agama Katolik [Character Education through Meditation, the Biblical Method, the Ignatius Loyola Method and the Teresia Avila Method for Prospective Catholic Religion Teachers]," *Sebatik* 25, no. 2 (2021): 500–507, https://doi.org/10.46984/sebatik.v25i2.1644.

Moreover, a good theologian is a theologian who is sensitive to the social situation of his people. A Catholic teacher is also a theologian because he teaches the Catholic faith and gives accurate and direct witness in the community. Therefore, the theology taught to prospective Catholic religious education teachers must be contextual so that they can read the social context of the community in which they will work.[35] It also means that a student who is a candidate for a Catholic religious education teacher must constantly update his information and knowledge by reading newspapers and magazines and listening to the news on television. In addition, to sharpen their knowledge, prospective Catholic religious education teachers must always read books and attend seminars and training whether organized by the campus or the Catholic Community Service.

CONCLUSION

The Indonesian nation is a multicultural nation. The plurality of the nation has brought tremendous pride to the Indonesian people because of its beauty throughout the archipelago. This diversity has the potential for national disintegration. Currently, Indonesia is dealing with religious radicalism which is getting stronger day by day. The wave of radicalism has hit educational institutions that are an important vehicle for creating social cohesiveness and inclusion. Facing this situation, the teacher becomes the spearhead of students' change. The presence of a teacher is essential because he is nurtured

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[35] Jim and Therese D'Orsa, "Mission and Catholic Education," in *A Century of Catholic Mission: Roman Catholic Missiology 1910 to the Present*, ed. Stephen B. Bevans, vol. 15, Regnum Edinburgh Centenary Series (Minneapolis: 1517 Media, Fortress Press, 2013), 239–46, https://doi.org/10.2307/j.ctv1ddcmxp.26; Po Ho Huang, "Revisiting the Methodology of Contextual Theology in the Era of Globalization," in *Wrestling with God in Context: Revisiting the Theology and Social Vision of Shoki Coe*, ed. Po Ho Huang, M. P. Joseph, and Victor Hsu (Minneapolis: 1517 Media, Fortress Press, 2018), 21–34, https://doi.org/10.2307/j.ctv550db2.6.

and imitated. They are professionals who can lead young people out of darkness into light. Therefore, a teacher is required to be professional in teaching and have spirituality simultaneously.

Furthermore, a Catholic religious education teacher is a teacher and a pastoral agent, lay apostle, and witness to the Church's faith whose task is to enlighten young people. On the shoulders of a Catholic religious education teacher, the extraordinary mission of the Church is laid down, namely to proclaim, educate and testify at the same time. In connection with this great and sacred task, a Catholic teacher must rely on Jesus Christ, the Great Teacher, who taught with power. This task is the teacher's profession and the embodiment of his faith. Therefore, teachers of Catholic religious education must always maintain their spirituality by always praying and pondering on the Scriptures either individually or together with other people. In addition, Catholic teachers should learn to behave and think openly about different cultures through various studies, including comparative studies of religion. This is in accordance with the Declaration on the Relation of the Church to Non-Christian Religions (*Nostra Aetate*) Proclaimed by His Holiness Pope Paul VI on October 28, 1965. The *Nostra Aetate* states that the Catholic Church recognizes that other religions and beliefs have various ways of life, rules of life, and teachings that often reflect the light of the truth that illuminates all people.

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